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Amen.



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A SERMON
PREACHED BEFORE THE

Queenes Maiestie, the. 25. day

of February, by Maister

Edward Dering, in

Anno. 1569.

(.)

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you

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To the Christian Reader.

OF all the outward benefites that God hath bestowed vpon man (welbeloued and Christian Reader) there is none more profitable vnto the Church of God, then to keepe by writing those things vttered, that are necessary, precious & godly. The voice onely heard, peris heth quickly, & though for a time it worke inwardly, yet such is mans weakenes & infirmity, that it must not onely be by liuely voyce beaten in to his head diligently, but also by writing set before him liuely, and that continually. This Sermon therfore, as it was not long li-thens vttered zelously, and no doubt by the purpose of God him selfe (who openeth the mouthes of his Ministers to speake without feare) so nowe especially for their sakes, to whom then it was spokē, it is set out to their farther vew and consideration: that thyngs amyssē may be reformed, and true religion sincerely aduaūced, & against this time especially, because that a Parliament is instant & at hand: wherin (if God haue not sealed vs vp to abide more feareful & horrible iudgements) knowen abuses shalbe remoued, and many vnprofitable strifes ended. Surely,
sure-

TO THE READER.

surely, if now it be neglected, let vs not think long to escape unpunished. It wylbe to late the third day to intreate for mercy. Tamerlan Gods vengeance, when his blacke tentes are once vp, though we come out neuer so humbly with laurel in our hands, beclad in white garments, yet wil he not be intreated, but by the selfe same syns wherby we haue offended, with the same we shalbe punished. The Israelits by murmuring and wishtyng flesh, synned, and by flesh they were punished. The Lewits wife playing the whoore, by hauing her body abused, was killed. Sathomon the wyfe, greatly in Gods fauour at the beginning, sinned through Idols, & therfore was ouercom of Ieroboam an Idolatrer. Nadab and Abihu offeryng straunge fire vnto the Lord, wer both of fire consumed. Banah & Rechab killing Isbosedh, wer killed them selues. Abimilech killing his brethren, was killed him self of a woman. Adonibezeck, cutting of the thumbes of the hands & feete of 70. kings, was taken him self & ysed after that maner. Ahab the king of Israel, despising truth & folowing lyes, was iustly planged of God, when he sent forth a lying spirit to deceiue all his Prophets. Terrible is that threatning of Exechiel, when he sayth that

A.ij.

God

Nu. 11. 20.

Iudi. 19. 25

1. Reg. 11.

Leuit. 10.

1. Samu. 4

Iudicu. 9.

Iudicu. 1.

1. Regu. 22

TO THE READER.

Ezech. 14. God wyll seduce both Prophet and people, that they both may perishe in lyes, whych haue refused to follow him in truth. As for you O houle of Israel (saith the lord) go you and serue euery one his Idol, seying that you wil not obey me. **Ez. 30. 39.** What should I rehearse any more examples? the scriptures are full, and they are written for our learning, vpon whom the endes of the world are come, that we should take hede and beware, least we offend & perishe as they did: for if we be equal with the in sin & disobedience, it may safely be pronouced that we shal fele the same punishments. Happy therefore is that Prince & Country that heareth Gods Ministers wyth full purpose of obedience, & happy ar those Ministers that in the power and strength of Gods spirit, and in assurance of their calling, teach all men their duties without blaūching and flattery, whatsoeuer countenaunce they beare vpon this stage of short continuance, whether they be Princes or inferiours. For herein appeareth Gods loue towards the, in awaking them out of the vanishing dreames of their lothsome pleasures, to the performance of his worke, which he wyll not haue so neglected, that they shal prefer any worldly thing whatsoeuer before it. Now therefore
Gods

TO THE READER.

Gods Church so lōg time neglected, we trust
shalbe regarded, & the good counsels of the
Lord, brought by his Messengers & seruāts,
obeyed. It is not vnknownen what blind and
ignorant ministers ar in the church, what cō
tempt creepeth vpon it dayly: what diuision
hath rysen in the same for the Popes trap
pings, the tayl of Antichrist, & the outward
markes of the Romish beast: what hurt the
quarel of them hath done to many, what dis
credite it hath brought to a nūber: what so
row to all the godly: what ioy to the wyc
ked. Now if they vvyll not amend it, but yet
through worldly pollicy retain it, respecting
the strength of flesh and bloud, let thē thinke
that this neglect of Gods spirit speakyng in
his Prophets, vvyth such open contempt in
denying to follow the knownen truth, cānot
but prouoke Gods heauy & hot vengeance
speedely to be poured out vpon vs. The Sun,
Moone, and stars haue already at hys com
maūdemēt frō heauen threatned vs. Blou
dye cloudes haue appeared to terrifye vs:
Straunge Mōsters, earthquakes, vnnatural
swelling of floods & waters, and to conclude
vnywonted mouings of the earth haue bene
fearful vnto vs: If these vvil not serue, more
vehement sicknesses, famine and hunger, ci
uill

TO THE READER.

uill wars & bloudshed, vwith the taking away
of our soueraigne (which God forbid, & ra-
ther blesse vwith true godlynnes & long lyfe
to raigne ouer vs) in the measure of our sins
vvyll God poure out vpon vs, and so we shal
perish in his iustice vtterly, that in mercy
refused to embrace his truth obediently.

Therefore from the highest to the lowest
let vs returne to the Lord spedely and vi-
sainedly: so shal Gods Church be reformed,
our Ministry amended, the seruice of God
by the infallible rule of hys truth directed.
The Hireling, timeseruer, and woollfe remo-
ued, the godly and true Minister wel provi-
ded for and defended, & all straunge wor-
ships, straunge garmentes bestayned with
popish filthines, and monumentes that can
represent nothing to our eyes but execrable
Idolatrie, be quite abandoned. V Which

God in his great mercye bring to
passe for his Sonne Chri-
stes sake. Amen.

(.:.)

Farewell gentle Reader,
and vse thys Sermon to
thy comfort. I. F.

A SERMON PREACHED BEFORE THE

Queenes Maiestie, the . 25. daye

of February, by M^{ay}ster

Edward Weryng.

1569.

GOD Lord open thou my lyps, & my mouth
shall shew forth thy prayse.

PSALME. 78. 70.

He chose Dauid his Seruaunt also, and
tooke him from the shepfoldes, euen
from behinde the Ewes great with yong
tooke he hym: to feede his people in
Iacob, and hys inheritaunce in Israel.
So he fed them according to the sim-
plicitie of hys hart, and guided them
by the discretion of his handes.

The Prophet declareth in thys Psalm,
how God of his iustice, for the great sinne
of Ephraim, tooke from that tribe both
the Tabernacle and the Scepter, and
gave them to the tribe of Iuda: whom then ac-
cording to his mercye he had purposed to blesse w^{ith}
all perfect happines. In which we learne not to
doubt Gods mercies, least they be taken away fro
us, as from the tribe of Ephraim they wer. And
what helpeth it vs that in times past we haue
been happy: And least this shoul happen also vnto
the tribe of Iuda, so far fro Gods mercies, into his
displeas

A Sermon preached

displeasure : the Prophet in this place stirreth the
vp to thankfulness, & they may be found worthy to
haue continued toward them so great blessings.
And this he doth by example of Dauid, in shewing
both how mercifully God had dealt with hym, and
how obediently Dauid walked before the Lord.

Three
reasons.

And herein he bleth as it were three reasons to
moue them wythall : The first is of Gods great
mercy whence he had called Dauid . The second is
of Gods intent and purpose whereunto he called
him. The third of Dauids own person how faith-
fully and how truly he did execute that whereunto
he was called . The first argument or reason he
comprehendeth in these wordes : He chose Da-
uid hys seruauant, and tooke hym from the
shepefoldes . The second in these wordes : He
chose him to feede his people in Iacob, & his
inheritance in Israel. The third in these wordes.
So he fed them accordyng to the simplicitie
of his hart, and guided them with the discre-
tion of his handes . These argumentes will I
speake of, as God shall geue me utterance . And
they shall be now more effectuell to moue vs, then
they were then to moue the people of Israel : then
be we profitable and happy hearers . If not, it is
good right and reason, that as we haue bene in the
fellowship of the same synne and iniquitye, so we
should be partakers of the same rewarde and pu-
nishment : that if God shall so deale with vs,
that we loose agayne both the Tabernacle and
Scepter, as they haue deue before vs, we can say
no other but the Lord is righteous, and beholde
we haue eaten the fruit of our owne labours . Let
vs therefore consider of these argumentes, and stir
vp

before the Queenes Maiesty.

by as we may the gyft of God that is in vs, that at length we may learne by them more holye obedience.

The first argument is the good consideration of Gods mercies whēce he called Dauid. which argument alone is so effectuell and strong to stir vs by to the obedience of our calling that it is able enough to rayse vs againe, though we were neuer so deepe sooken in rebellion. A sure prooofe of the efficacie of it may be vnto vs the oft and continuall vse of it in the sacred scriptures. For seying that Gods spirit in his holy word doth so oft apply it, both as a helpe to confirme the godlye, and as a present remedy to turne againe the most obdurate and wyllfull synner from hys obstinate purpose: surely, except all the dewes of Gods mercies be maruellously dzyed by in our barren hartes, the same argument if we can well thinke of it, wyl be effectuell in vs to wooke our regeneration in the newnes of life. When God would haue Abraham to forget his country and his fathers house, to go that long and weary iourney into the land of promise, wher he and his posterity should dwel after him, he confirmed him wyth thys saying: I am the Lord thy God, which brought thee out of Vr of the Chaldeans. By thys remembrance of hys former benefits he perswaded Abraham to aduenture all that he presently enjoyed, vpon hope of a better promise, which yet he had not sene, but which should be fulfilled.

When God would moue the Children of Abraham, that is the children of Israel, to turne againe from their great iniquities & they had so long practised in the hardnes of their hart, he vseth but this argument, to tell them of all the miseries that they

A Sermon preached

- Iosu, 24. 2
 Gen, 11. 31
 Exo, 3. 10.
 Exo, 12. 37
 Iosu, 23. 16
 Esa. 43. 34
 Eze, 16. 6.
 2. Samuel
 12. 7. 8. 9.
 2. Samuel
 15. 17. 18. 19
 1. Regum
 14. 7. 8. 9
 1. Regum
 16. 2. 3. 4.
 Iosu, 24. 2.
 1. Samuel
 10. 18.
- were borne in : their country to be a cursed coun-
 try : their fathers idolaters , them selues geuen o-
 ver to all holuptuousnes and pleasure , not regar-
 ding God, nor seeking his religion. In which wo-
 ful estate when the Lord God did behold them, he
 pitied their misery, and sayd euen then vnto them:
 You shall lyue . By which promise their for-
 mer wo banished away : and in steede of nakednes
 they were clothed with broidred worke, they were
 couered with fine silke, decked with manye orna-
 ments, & had a crowne of benty vpon their heads.
 Now therfore that they should not walke in their
 own waies , or commit Idolatrye as other Gen-
 tils did, nor treade such benefits vnder their feete:
 this argument as a strong medecine the Prophet
 repeated often, and with many wordes.
- Thus God delt oft with the Kynges of Israel
 and of Iuda, when they began to fall awaye , and
 walke as other nations walked that were rounde
 about them. He called them back by putting them
 oft in mynde, how his mercy had bene with them,
 and from what low estate he had raysed them vp.
 Thus the Prophets of God dealt often wyth the
 people . Iosua , when he had brought them into
 the land of Chanaan, to the ende they might feare
 God , and so make theyr dwelling sure , he made
 vnto them a long repeticion of Gods benefites,
 that by remembraunce of them theyr dull spirites
 might be kydred by the more obediently to follow
 God . Samuel , when he was afrayde of Gods
 heauy displeasure towardes the people of Israel,
 because they had asked a King for them : to thend
 they might turne away Gods anger from them by
 their speedy repentance, he told them what God
 had before done for them, as a ready way to make
 them beware afterward, how they did willynglye
 offend

before the Queenes Maieſty.

offend ſo loſing a father. Stenen, when he would haue perſwaded thoſe, whoſe iniquitye was now growen to ſo full meaſure, that they had crucified Chriſt, as though in this alone were the greateſt hope of amendement, he choſe no other way to conuert them, but this, to ſhewe in long exhortation what God had done for the, and for their fathers. And this, as in the beginning it was geuen by the holy Ghoſt to man, as a ſoueraygne medecine to keepe him far from vnthankfulnes: ſo it hath ben continued by the ſame ſpirit from time to time to ſpyre vs by not to forget the Lord. Our Sauour Chriſt to make hys Diſciples ſure, and that they ſhould neuer ſhynke for aduerſitie, he tolde them often this, that they had not choſen him, but he had choſen them. Saint Paul, when he would moue the Corinthians for to auoid the falſe Apoſtles, and to followe Chriſt, hee perſwaded them thus, that in times paſt they were Gentiles, and were willingly lead away to dum Idoles. And againe to the Ephesians: You were in tymes paſt dead in trespalles and ſynnes, you walked after the Prince that ruleth in the ayre, after the ſpirit that now worketh in the children of diſobedience; but God who is rich in mercies, through the great loue wherwith he loued vs, euen vwhen we were dead, hath quickened vs in his ſonne Chriſt.

This argument, dearly beloved, ſeyng it is ſo ſtrong, let vs apply it vnto our ſelues, for our diſeaſe cleaueſt faſt vnto our bones with long continuance, and we haue neede of ſharpe medecine to heale it againe. Let vs therfore vſe it (I beſeech you) and if Gods ſpirit haue not forſaken vs, that

Act. 7. 2.

Ioh. 15. 16.

1. Cor. 12. 2

Ephc. 2. 2.

A Sermon preached

We be incurable, no doubt we shall recover and grow to amendment. Let vs see our own estate, & what God hath done for vs, what cloudy daies haue gone ouer our heads, & in how fayre sunshine we be set agayne, and no doubt wher sinne hereafter shall allure vs as before, it shall make vs afraide of his deceptfull bayte, and we shall neuer be brought with the beuty of the golden cup to drinke of the spirituall whoredomes that are within. We were in tymes past Gentiles, and vncircumcised people, now Christ hath pulled downe the swaile of seperation, and made vs all one, euen his Children of adoption. We were aliantes from the common wealth of Israel, now we are receiued as citizens in the companie of his faithfull. We were strangers from the couenaunt and promise, now Christ hath deliuered a new Testament, in which we also are wyrtten hepyres of mercye. We lyued sometime in ignorance, and had no hope, now we haue receiued knowledge, and are comforted. We were without God in the world, & could no wher lay downe the terrours of our synnes, but now we haue receiued the spirite of adoption, by which we cry, Abba Father. And what should I say more? We were subiect vnto synne, hell, death & condemnation: now Christ hath spoyled the principalities and powers, deliuered vs out of the power of darknes, translated vs into a kingdom of immortallitie and grace. Except we haue set our hartes as an Adamant stone, or as the Prophet sayth, made our hartes and faces lyke the flint: it is impossible but that this cogitation should moue vs. Or if it do not, surely, surely, though the Lord had not spoken it thus ofte vnto vs, or if the scripture were not wyrtten for our instruction, yet the law of Nature would condemne vs for most vnthankfull

Ephc. 2,
11. 12.

Ro. 8. 15.

Col. 2. 13.

Col. 1. 13.

Ezec. 3. 9.

before the Quenes Maiesty.

full men. Day and night we should beare a wpyt-
nes in our own conscience, how fearful iudgement
God hath reserued for so great iniquitye. Who a-
mongst vs could beare it, to be rewarded with vn-
thankfulnes, where we haue well deserued? To
be contemned of those, whom we rayled vp to ho-
nour? To be spoyled of those, whom before wee
had clothed? To be betrayed of those, whom we
haue especiallye trusted? And howe then are wee
blynde and vnderstand nothyng? Howe shall the
Lord beare it at our handes, if we be vnthankfull
vnto him, if we contemne him, rob him of his ho-
nour, who alone hath made vs glorious, when we
were conered with our own shame and confusion?
The Lord graunt vs his holy spirite, that we de-
cryue not our selues.

Ther is nothing more effectual to moue a sonne
to obedience, then to know he hath a louing father.
Nothing maketh so trusty the bondseruant, as to
remember hee hath a gentle Master. Nothing
maketh the subiect more faithful vnto his Prince,
then to feele by good experience hys Princes cle-
mencye. Nothing ioyneeth man faster in the bond
offriendship, then to consider wel what his friend
hath done for him. And let nothyng bynde our o-
bedience more carefully to the word and wpll of
God, then that he hath so long continued merciful
vnto vs. As sure as the Lord doth lyue, thys is
his holye truth: hee that cannot be moued wyth
this, he hath not Gods holy spirit: Poore or rich,
bond or free, hye or low, Noble or of low degree,
Prince or subiect, al is one. The remembrance of
Gods mercy must make vs all thankful, were we
never so mighty. This cogitation must banish far
from vs the pride of a kingdome, to thynke howe
God hath rayled vs from the sherefolds, whose

A Sermon preached

L ener can say thus: I haue bene bonde, but I am free: I haue bene in daunger, I am in safety: I haue bene fearful and trembling, I am careles: I haue bene ful of sorow, now my soule is at rest: I haue bene in misery, I am in dignite: I haue ben a prisoner, I am a Princes: beleue me, beleue me, if the great and goodly Cities, which he buylded not: if the houses ful of al maner of gold, which he filled not: if the vineyardes & Oliue trees, which he planted not, did not make him forget the Lord, which brought him out of the land of Egypt, out of the house of bondage: If prosperite haue not made him drunken, so that he hath banished farre from him all sense and vnderstanding, the remembrance of this thing wyl make him thankful vnto hym that hath bene the worker.

yea, euen you that are now a Princes of Maledy, if you haue felt any such alteration, take heede, fye farre away from all vnthankfulnes. If you haue lene the dayes, in which you haue sayde: O Lord, I haue no friends but thee alone, now that prosperite hath brought vnto you a great many of faire countenances, forget not that God, who was your onely friende in trouble. If in tymes past you haue prayed that you might not build vpon the sand, to haue your house shaken with euery blast of wynde: now that you haue choyce of your own ground, take heede I besech you, where you lay your foundation. Now that the Sterne and Helme is in your own hand, guyde your Shyp, so that the waues do not ouer run it. If you haue prayed in tymes past vnto God to molify your enemies hartes, and to bring their cruell practises to nothing: now that you your selfe are set in safety, be not cruel vnto Gods anoynted, & do bys Prophets no harme. I nede not seeke far for offences, wherat

Math. 7.
26.

Psalme.
105. 15.

before the Queenes Maieſty.

Wherat Gods people are greened: euen round about this Chappell I ſee a great many, and God in his good time ſhal roote them out. If you haue ſayd ſometime of your ſelfe: *tanquam ouis*, as a **Pſalme.**

Sheepe appoynted to be ſlayne, take heede you heare not now of the Prophet, *tanquam indomita Iuuenca*, as an vntamed & vnruly beaſt. **44.22.**
Jeremy.
31.18.

I wyl not with manyc wordes admoniſh your Maieſty that are wyle enough: onely I wyl ſay this, retorne vnto your own hart, and ſearch your raynes. And here I ſet befoze you the tribunall ſeate of Chriſt. If you knowe theſe thynges to be true, diſcharge the ſayth you owe: greene not your quyet conſcience, leaſt it begyn to accuſe you, and the burthen of it be greater, then you ſhall be able to beare. If God haue defended you myghtely, as euer he did Dauid the Prophet: diſcharge your ſayth wyth the Prophet Dauid, and cry in ſpirit: *Quid retribuam Domino pro omnibus quæ retribuit mihi?* what ſhall I geue **Pſalme.**
116.12.
vnto the Lord for all thoſe benefites that hee beſtowed vpon me?

And thus muche as God hath geuen me vtterance, I haue noted vnto you out of the firſt part of this ſcripture, how that God dyd choſe Dauid from the ſhepfold. The Lord geue you grace to confeſſe his goodnes, and ſhewe your ſelues more thankfull for all hys benefites. One other thyng we may note here, that all that we haue of God, it is of his fre mercy, it is not of our deſeruing, euen as he gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, becauſe he loued it. So God gaue vnto hys people a lande that flowed with milke and hoony, but he gaue it not for their righteouſnes, for they were a froward people, but **Iofu. 5. 6.**
becauſe

A Sermon preached

Deut. 1.8
Genesis.
49.6.

1. Corin.
1.27. and
28.29.

This hee
doth to
beate
downe
mans
pride.

Lament
3.22.

because he loved them . So God velt favourably with Sion , that is with the Childzen of Israel, not because of their obedience , for they were a rebellious nation : but because hee remembred hys othe which he sware vnto their forefathers . So God fulfilled the prophesy of Iacob , and he blessed Iudah, but he fulfilled it in David , whom he tooke from the sheepfoldes . So Christ made hys kyngdome euerlasting in the house of Iacob , but he layd first the foundation of it . And now hee hath builded it vpon neyther by the wylsdomme of the wyse, nor by the vnderstanding of the prudent, but to testify vnto vs hys free grace and mercy . Hee hath chosen the foolish things of this worlde , to confound the wyse , and the weake things of this worlde to confound the mighty : and byle things of the worlde which ar despised, to bring to nought the things that ar esteemed & had in reputation, for this cause alone (as the scripture witnesseth) that no flesh should reioyce in hys presence.

But what nede we so far to seeke for examples? Let vs behold our selues how plentifully at this day are Gods mercies and benefites poured out vpon vs, both vpon our Quene , and vpon her people . How myghtelie doth he defend vs in so many daungers ? How syt we here in safety, when all the worlde is on an vprore ? And is this thinke you, of our deseruing , or rather of Gods mercye? How surely, surely, we were very blinde, if we would not all confesse with the Prophet Jeremy, that it is Gods mercye that we be not consumed. So much disobedience both in Prince and Subject, so little care of duty, so deepe forgetfulness of God : what doth it els deserue , but heany indgement ? What can it testifye els , but that all these blessings are of mercye ? Well, well, the wyldest way

before the Queenes Maiesty.

Way is to take heede in time. Let not our syns se-
perate betwene God and vs. If ther be no wher
examples that we can looke vpon, yet let vs be-
ware by the tribe of Ephraim, that we abuse not
Gods mercies, for fear we lose them. Because we
are now out of daunger, and ther is no peril that is
present, let vs not therfore say as proud Babilon:
I sit like a Queene, & shal see no euil, I shal
be a Lady for euer, and shal see no losse of
Children. He that thinketh he stands (saith
Dauid) let him take heede he fal not. It is
no good argument that our estate is sure, because
God hath deliuered vs out of a great many of trou-
bles. Nay, let vs the rather feare, and be the more
circumpect. Gods arme that hath bene stretched
out for our safegarde in tymes past, is not nowe
drawne in that he cannot agayne greue vs. God
deliuered the people of Israel out of the hands of
many & greuous enemies: but yet when the peo-
ple of Israel would in no wise amend, God could
rayse by Salmanasar to leade them away to per-
petual captiuitie. Nay, we haue a great many more
fearefull examples then thys. We haue fearefull
examples before our eyes, to take heede of Gods
iudgements, when we abuse his graces. God de-
fended Sennacherib in the conquest of a great ma-
ny of Countries, in al which he escaped harmlesse:
yet when he knew not hym selfe, but blasphemed
the God of Israel, euen before the wailes of Je-
rusalem, God could finde hym out at home in hys
own country, and in the Temple of his Idols his
own sonnes slew him. Agamemnon ten yeres to-
gether in mortall and bloody warres, could neuer
be hurt: yet after, at home in his own house by his
own wyfe he was killed. Bibulus a noble Ro-

Esa. 59. 2.

Ap. 18. 7.

1. Corin.
10. 12.

2. Regu.
17. 6. 18. 9

2 Re. 18. 9

Esa. 37. 12
38.

Agamē-
non
Bibulus.

A Sermon preached

**Julius
Cæsar.**

maine, gat manye victozies, and styll escaped per-
ryl: yet after ward in the City of Rome, when he
should haue had the glozy of all his valiant acten,
and rode through the streetes in the pyde of hys
triumphe, a tylic falling from the house, stroke so
deepe into hys head, that it kyled hym presently.
Julius Cæsar, in wympyng the west part of the
world, in .51. set battayles neuer receyued daun-
gerous stroke: yet after all hys dangers so hap-
pely escaped, at home in the Senate house, in the
myddest of hys Nobilitie; and in hys Parliament
robes he receyued. 23. woundes, and all of them
deadly. Many such examples are befoze our eyes
to make vs beware and take hede of security, whe-
n any daunger is past: and to take heede of forget-
fulness, when we haue receiued mercy. The Lord
enrich vs with the graces of his spirit, that when
we often behold from whence we haue bene deli-
uered, we maye seeke diligentlie, and be alwayes
carefull how to be found thankfull.

**The second
argument.**

The second argument whych I sayd the Pro-
phet vsed, to make the people thankfull, was taken
of Gods intent and purpose, to what ende he chose
Dauid, and that hee sheweth in theese woordes:

**The office
of
Princes
and Magi-
strates.**

To feede hys people in Iacob, and hys in-
heritaunce in Israell. These woordes are ve-
rye playne, and contayne so expresse what is the
duty of any Prince or Magistrate, that none can
be ignorant, but he that wyl not know. For this
purpose they are chosen: To feede Gods peo-
ple in Iacob, and hys inheritaunce in Israel,
whether he be Prince or Emperoz, Duke, Earle
Lord, Counsellour, Magistrate whatsoeuer, for
this purpose he is called, discharge it as well as
he wyl: He must feede Gods people in Ia-

before the Queenes Maieſty.

Jacob, and his inheritance in Iſrael. O if God had called them for ſome other purpoſe, how gladly would they haue executed it? If God had called them to byſing and cardyng, to ſwearyng and lying, to pride and vanitie, the myghty men of our dayes, how buſely had they done their duty? But alas, this is not: To feede Gods people in Iacob, nor hys inheritaunce in Iſrael. This is to feede our ſelues: Euen as the Ox is fed to the ſlaughter houſe, ſo we do feede our ſelues to euertailing confuſion. They that haue eares to heare, let them heare. God had choſen his ruſers, To feede hys people in Iacob, and hys inheritaunce in Iſraell. Theſe are the playne and expreſſe wordes of Gods ſpिरित: and then what outrageous ſpirit is that, or what furpe rather, that cryeth thus wyth an impudent face, that the Prince hath not to do wyth Iacob, and may not meddle wyth Iſrael: But theſe are the ſteps that the man of ſyn ſhould treade, to ſpeake agaynſt the Lord, and yet ſay that he can not erre. Theſe are the liuely markes of Antichriſt, thus to fight agaynſt Chriſt, and yet ſay he is hys Vicar. Such is all the religion of Papistry, examine it if you wyll euen from poynt to poynt. Where God ſayth one thing, it ſayth ſtyll contrary, and yet crieth wyth ſhame inough, there is no errour in it. God ſayth, it is the doctrine of Devils to forbyd marriage, and the lawfull vſe of meates: the Pope preſumptuouſly forbiddeth both, and yet ſaith ſtyll that he hath the holye Ghoſt. Waulle the Apoſtle ſaith: If you obſerue dayes and tymes, I am afrayde that the Goſpell is preached vnto you in vayne: The Pope ſayth, you ſhall ob-

Mat. 11. 15.

1. Timot.
4. 3.

Galat. 4.
10. 11.

C. 9.

ſerue

A Sermon preached

1. Pet. 2. 13. **Terne both.** I can dispenſe wyth the Apoſtle, and yet he ſaith he is Apoſtolical. Saint Peter ſaith: Be you ſubiect to the Prince, as to the chiefest: The Pope ſayth, the King is not hygheſt, but he is aboue both King and Keaſar, and yet he ſaith ſtill he is the Succeſſor of Peter. And what ſhould I ſay more? It greueneth me to reckon vp all that monſters abominations. It would make a Chriſtian hart to bleed, to ſee how he hath deceiued the ſimple. With hys paper waules and painted ſiers he made them ſo aſ frayde, that they beleued all thinges whatſoeuer he had ſpoken. But he is filthy, and let him be filthy ſtyll. we will re-
 Apocal. 22. 11. **turne to our purpoſe, & learne of a Princely Pro-**
 Eſaye. 49. 23. **phet what is a Princes duty.** He muſt fede Ja-
 Hebre. 13. 14. **cob and Iſrael, that is, Kings muſt be nurce fa-**
 Pſalme. 49. 78. **thers, and Queneſ muſt bee Nurces vnto the**
Church of God. And to this ende they muſt vſe
their autozity, that Gods children may learne ver-
true and knowledge. For to ſeek onelye worldye
peace and ſecurity, or to make vs liue at eaſe here
in this wayfaring city, that is rather to feede fleſh
and bloud, then to feede Iacob: rather to make
happy thys worldye fellowſhip, then to inſtruct
Iſraell. The true Iſraelite is ſtrong againſt the
Lord, and cometh wyth violence to clayme the
kyngdome of heauen. What helpeth it in thys re-
ſpect to be rytyche or honorabſe? If I had all the
ritchies in the world, yet could I not pay the
price of my brothers ſoule. Or if I had ne-
uer ſo much rule and authority, I am not therfore
the nearer to make interceſſion vnto God. They
 Eph. 6. 13. **are other weapons that muſt preuail againſt Sa-**
 Mat. 22. 11 **than: and it is an other attyre that wyll be accept-**
ed for the marriage garment. If we wyll feede
Iacob

before the Quenes Maieſty.

Jacob and Iſrael, let vs leade them to the houſe of wpleſdome, and trayne them vp in the feare of God. The Lord open the Quenes Maieſties eyes, that ſhee may looke to this charge: Others wyle if we lyued neuer ſo peaceably vnder her, yet when the Lord ſhall come to aſke accompt of her Gewardſhip, how ſhe hath fed her fellow ſeruants with the meate appoynted them, then ſhee wyl be found eating and drynking with ſinners.

Luke. ii.
42. 46.

But becauſe wee are ſo dull of hearing, that a lytle teaching of our deutye is not ſufficient for vs, I wyl ſhew out of the Scriptures ſomewhat more plainly, if ought may be playner, what is the deutye of a Prince. The Prophet Eſay verſe effectually ſetſeth it out in the perſon of our Sauour Chriſt, ſaying: Righteouſnes ſhal be the girdle of his loynes, and faithfullnes the buckle of his raynes. It is true that the Prince muſt defende the fatherleſſe and wyddowe, relieue the oppreſſed, and haue no reſpect of perſons in iudgement. ſeeke peace vnto hys people, and gyrd hym ſelfe with righteouſneſſe: But this is alſo hys duty, and his greateſt duty, to be careful for religion, to maptaine the Goſpel, to teach the people knowledge, and bypbe hys whole gouernance worth ſpythfulnes. For this cauſe king Salomon, both the mightieſt and the wyſeſt kyng that euer was, called him ſelfe a Preacher. And king Dauid, to teſtiſe how he acknowledged his duty, ſpake openly to hys people: I vvyll inſtruct thee, and teach thee in the way that thou ſhalt go, & I vvyll guide thee wyth myne eye. This general rule Kyng Salomon gaue vnto other: Be diligent to know the eſtate of thy flocke, & take heede vnto thy Heardes. For rytches remaine

Eſay. ii. 5

Pſal. 32. 8

Prouerb
27. 23. 24

A Sermon preached

remaynenot alwayes, neyther the crowne
from generation, to generation : Expressely
shewing, that to encrease ryches, or to set forth the
glozy of a kingdome, that is not the greatest duty
of a Magistrate. Thus the Prophet Hoseas,
cryng out against the people of Israel, he reche-
neth vpon this as their greatest disorder, that lying
and swearing, & ignoraunce of God was not pu-
nished amongst them.

Hos. 4. 2

And alas (dearely beloued) if this be the say-
ing of the Prophet, let vs looke vnto it. I dare
not but speake the truth, seyng God hath called
me hether. He hath rayled me vpon so hye, when I
was cast downe, that I cannot forget his bene-
fites. If this wyll not serue, I wyll surely speake
it more playnely, when the Lord shall open my
mouth againe. Surely if this be the saying of the
Prophet (as it is in deede) that lying, that swea-
ring, that blinde and wyllfull ignoraunce shall be
punished, let not the Princesse deceiue her self, the
spirite of God doth not possesse her hart, if she heare
daylye, lying and blasphemous swearing, and see
the peoples ignoraunce, and yet leaue all unpuni-
shed. Looke vnto these things better, if you wyll
looke well vnto your selfe: you cannot pretend ig-
noraunce, thys is playne enough, if anye thyng be
enough. And yet least you shoulde seeke to buselye
to be deceiued, I wyll rehearse the playne law of
the Lord. That this doctrine may be warranted
with the surer witneses, God saith of a Lying in
the. 7. of Deuteronomy : VWhen he shal syt
vpon the throne of his kingdome, then shal
he vwrite him this lawe repeated in a booke,
by the Priestes of the Leuites. And it shall
be vwith him, and he shall reade therein all
thys

Deutero.
17. 18. 19.
29. &c.

before the Queenes Maieſty.

the dayes of hys life : That he may learne to feare the Lord hys God, and keepe all the vvords of his Law, and theſe couenantes, for to do them. That hys hart be not lifted vp aboute his brethren. That he turne not aſide from theſe commaundementes, neyther to the right hand, nor to the leaſt. Put that he may prolong hys dayes in his kingdome, he and hys Sonnes in the myddeſt of Iſraell.

This law I know not how your Maieſty ſhal interpreate, becauſe I know not your ſpिरितe : but of this I am ſure, it made Dauid, that he would not ſuffer a wycked man in hys houſe. It made Iſa dyne awaye the Sodomytes out of Iſraell, put downe the Idoles, depoſe hys owne mother from her dignity. It made Jeolaphat, Ezechias, Joſias, euen in the begynnyng of their raigne, to make godly and zealous reformations in religion, and neuer conſulted farther with the hye Prieſts. Nay, it made Salomon to put downe Abiathar that was the hie Prieſt, and to place Sadoc a better in his roome. This made many godlye Emperours in the primitive Church, to call generall counſels, to reforme manye myſorders crept into the church : to depoſe many ambitious and proud Popes, and place better in theyr roome. And he that denyeth this, denyeth the Sunne to ſhync at noone daies. And as this law hath thus wrought heretofore : ſo when it lighteth in a good ſpirit, I am ſure it wyll doe the lyke hereafter. It wyll moue a godlye Magiſtrate, to haue hys chiefſt care to mayntaine religion, and to ſuppreſſe ſuperſtition. And ſuch is Gods righteous iudgement, that wholoener ſhall do the contrarie, I am ſure
hys

Pſalme.

10.7.

1. Regum

15.12.13.

1. Regum

22.41.

2. Re. 8.4

1. Regum

19.4.

1. Reg. 2.3

A Sermon preached

Againe.
non.

hys own conscience wyll condemne hym selfe. It is the law of nature, and it maketh the most wyckedst Magistrate to sigh and say in his hart, in remembrance of hys synne: Sure this doing wyll not last alwaye, God hath appoynted me for some other purpose. This was the greatest fault that proud Agamenon could finde in all the glory of hys kingdome, *ἡ δὲ βεῖω '8x' ὀφθαλμοῖς ἀνέρετο τοῦ βίου*. When Gods cause goeth not by right, it layeth the glorie of my kyngdome in the dust, it turneth bysidowne all my lyfe & happines. Thus it happeneth with the wycked whosoever they are: they condemne their own doing, when they seeke not to set out the glorie of God. The law of God hath thus commaunded it, the godly kyniges of Iuda and Ierusalem haue evermore practised it, the faithful Emperours in the primitive Church made it their chiefeest studye, the law of nature hath ingrauen it in the hart of man: and what godly Prince can now sleepe in securite, if he haue no care vnto it? Especially seying God is God of all Magistrates, and they are hys creatures. This is their greatest study, to shew obedience vnto hym, to feede hys people, and set forth hys religion.

But here I thinke some will easely say: If this be so as you teache it, then the case is cleare, the Prince is a spirituall Magistrate: It belongeth vnto him to reforme religion: he is the chiefest Iudge in the Church of God, to establish & by law which the law of God hath appoynted. Howe then that the Pope seeth not this? why doe not others see it, that reade and know the scriptures? The Emperours them selues, why haue not they seene it? How grew the Pope vp to such vnbizaled authority? How the Pope should come to so great au-

thority,

before the Queenes Maiesty.

fority, I know no cause but this, that it was the
 wyll of God, and such was the depth of his secret
 iudgements: The purple whore should make all
 the Princes of the earth to drinke of the cups of
 her fornications. But for the Popes seing or not
 seing of his own abominations, I knowe not his
 eye sight, I cannot tell whether he doth see them,
 or see them not, but I thinke he seeth them. For
 I see in all ages, howe God hath rayled vpon some
 that haue inueyed bitterly against his intollerable
 pride. If he seeth it not, his eyes are verze sicke,
 and him selfe a verier beast then euer was Nabu-
 chodonosor. And the Lord be prayesed, that hath
 hardened his proude hart, and reuealed beter know-
 ledge vnto litle ones. Why other should not see it
 that reade the scriptures as well as we, and are
 as well learned as we, I can assigne no other
 cause, but say with the Prophet, Gods iudge-
 ments are lyke to a great depth. They are as they
 are, and whyt they are it sayleth nothing vnto
 vs. I came not hether to compare with learning,
 who be Hebrewes, and who be gentes. I am sure, if
 they did seeke him in the simplicity of their hart,
 and call after hym in the truth, not in theyr own
 skuencions, that then they should finde him. Now
 they seeke the lyping springs in bayne, because
 they seeke them in the puddels that they haue dig-
 ged them selues. And they seeke for the Gospell
 of saluation in bayne, because they follow the doc-
 trine that is but preceptes of men. But what if
 many learned see it not? Is it not therfore truth,
 that is so playne in the scriptures?

Let me aske againe I beseech you this question:
 Why dyd not Pharaos see, that Moyses & Aaron
 were sent of God? They turned all hys waters
 into bloud: They brought vpon him Frogs that

Apocal.
 17.2.4.

Daniel.
 4.30.

Mat. 11.25

2. Cor. 11.
 Psal. 36.6
 Iere. 2.13.

Mat. 15.9

Ex. 7.20.
 Exo. 8.6.
 Exo. 8.17

D. J.

coue-

A Sermon preached

Ex. 8. 24. covered all hye lande : They plagued hym with
Exo. 9. 23 great swarmes of Lynces and Flyes : They feared
Ex. 10. 22 him with thunders and lightning, and with great
Ex. 12. 29 tempests : They made darknes thicke & sensible
Ex. 14. 21 vpon the face of the earth : They slew the fyre
Ex. 14. 28 bozne of all that was in the land : Why knew not
 Pharaon that they were sent of God : They deu-
 ided the read sea, and went thowse on drye lande:
 what madnes made him venter to go so desperat-
 ly after : Why woulde he not bee taught, tyll the
 water covered him, and all his host : Should the
 age that came after him reason thus agaynst Is-
 rael: If your God be the Lord of heauen & earth,

Ioh. 1. 27

Mat. 11. 5.

Mat. 9. 4

Ioh. 11. 34

Ioh. 7. 48

Mat. 7. 3

Hc. 13. 14

Why dyd not our Fathers knowe him : Why did
 not the Scribes and Pharisees know Christ to be
 the Messias : They hearde Iohn Baptist gene
 him playne testimonye : Why dyd they not helue
 him : The same Christ fulfilled all that was spo-
 ken by the Prophets: Why could they not see & he
 was the Sauour of the worlde : Hee made the
 blynde to see, the deafe to heare, the dum to speake,
 the lame to go . Hee made the sycke and diseased
 whole . He raised vp the dead : He told vnto them
 euen their thoughts and cogitations . How were
 they so dull of vnderstanding, that yet they coulde
 not know him : If this maye be sufficient to re-
 proue a truth (Why do not other see it,) then the
 Pharisees reason well against Christ, when they
 said vnto the people : why do none of the Princes
 and rulers helue in him :

But see I beseeche you, how great is our mad-
 nes, that thus reason of other men, why they se or
 see not . Why haue wee our selues so great teames
 in our eyes, that wee cannot see our owne estate
 and condition : why do we not see the shortnesse
 of our lyfe, but thus lyue in the world, as though
 we

before the Queenes Maiesty.

we should lyue euer: Seing we haue a righteous
 God, that wyl be a reuenger of his own cause, &
 punish our transgressions, why do we synne yet
 dayly more and more: Seing our life is but a va-
 pour, and all our glorye is but as the flower in the
 field, why be wee so bewitched wylh lone of so
 great vanity: Seing our estate shalbe before God
 euerlasting, and these accompted daies come so fast
 to an ende, that wee shall be speedely called: why
 be we stil so careless in what sort we shal appere:
 Seing Gods thzeatninges are so neare vnto vs,
 and the daungers that hang ouer our heades are so
 many: seing Gods iudgements are so fearful, and
 his wꝛath burning fꝛ euer: why are we so care-
 lesse: And why is it yet true, that was spoken so
 long agoe:

Roma. 3. 5.
 Ro. 2. 2, 3, 4
 Iam. 4. 14.
 Esa. 4. 6, 7
 Iohn. 5. 24
 Iohn. 8. 15.

Hic viuunt homines tanquam mors
 nulla sequatur:

Aut velut infernus fabula vana foret?

Why do we lyue as though we should neuer dye,
 and as though hell fyre were an old wyues fable?
 Beleue me, beleue me, this is intollerable blynd-
 nes, seing we be so bleare eyed ouer selues, & we ca-
 not se before vs nether heauē nor hel, yet & we wil
 reason agaynst Gods truth, by any mans eye sight
 whether he see or see not. If we list to maruel at
 the dulnes of mans eyes, we cannot wel marnaile
 at any thing so much, as at our owne foolishnesse,
 that cannot see our selues. Let vs looke at the
 last to our own estate, and as fꝛ oꝛ her men, let vs
 leaue them vnto the Lord, he doth know most as-
 suredlye who be his. They are not the wyse and
 prudent of this woꝛld that he hath chosen. There
 are not many Princes and noble men in the face of
 his Church. If Princes and Magistrates wyl

Ioh. 10. 14.
 2. Timot.
 2. 19.
 1. Cor. 1. 26

W. g. be

A Sermon preached

- be stil rebellious, what is that to vs? If the Pope
 and his hirelyngs wyl be blinde syl, yet the scrip-
 ture is the scripture. The vnfaithfull Steward
 neuer lyueth moze riotously, then when hys Lord
 is euen at hand to call him to his accomptes. The
 foolish Virgins ar neuer faster a sleepe, the when
 the Wydegrome is ready to enter into hys wed-
 ding chamber. The children of this world are ne-
 uer buselier occupied, then the nyght befoze theyz
 soules shall bee taken from them. The Sonne of
 perdition shall neuer be moze lostye, then in these
 latter dayes when he shall be reuealed. But for
 these that are so blynde, let them be blynde stil: let
 vs approach vnto the throne of grace wyth fayth,
 that the secretes of the Lord may be reuealed vnto
 vs. As for Kings and Emperours, if you wyl
 yet aske, why could they not see it, but comit them-
 selues vnto so great slauerye: alas poore crea-
 tures, how could they see in the mydst of so great
 darknes? How could they reade, when the booke
 was fast sealed? Howe coude they discern the
 voyce, when they heard no sound, but of tinklyng
 cymbals? But this was the great subtiltye and
 craft of sathan. He knoweth how willingly we be
 caryed to worldly studies, and whether we dyd
 incline, thether he thrust vs headlong. He know-
 eth what corruption he hath sown in our nature,
 & how vnwillingly we meddle with the things of
 God: and therfore it was an easye practise for the
 Pope his minister, to pull awaye heauenlye cares
 from all Princes governments. They are gre-
 nous vnto flesh and bloude, and suche as Kings
 loue not to meddle withall. This was one meane
 why Princes did not their dutye. An other was
 as great as this: they heard the Pope so magnifi-
 ed, that they thought him halfe a God. When they
 were
- Luk, 16, 1.
 Mat, 25, 6.
 Lu, 12, 20.
 2. Thessa.
 2. 4.
 Heb, 4, 16
 Apo, 15, 8.
 Apoc 5, 2.

Before the Quenes Maiesty.

were once perswaded the Popes pardons should be no small discharge, who would not willingly submit him selfe with all humilitie to receyue it? If we may liue all our lyfe in riot, & yet after this row the Popes blessing rest in the peace of the Church: who would refuse any popish subiecti- on? Make men once dronke with thys opinion, and they are at your commaundement to do what you sayll: Barefoote and bareleg they will wayte at your gate, set your foote if you will in the Em- perours necke, he will refuse no vilany.

Well, now that God hath deliuered vs out of that kyngdome of darkenesse, now we know the Pope to be Antichrist, his prayers to be euyl, hys pardons to be worse then the synne of witchcraft: let vs looke at the last to our own dutye, and trust no more to suche a broken staffe. If God hath made vs Princes or Magistrates, let vs fede his people in Iacob, and hys inheritauce in Israell. This is our duty, let vs harken vnto it: and that we may do it the better, let vs inquire how it may best be discharged. And I beseech your Maiestie to harken, I will speake nothyng accordyng to man, which may easely be contemned: but that which I will speake shall be out of the mouth of the Lord: in obeying whereof shall consist your safegard, and the health of your kyngdome.

Especially and aboue althings looke vnto your ministry. There is no comaundement geuen oth- ner in the old testament: none geuen othner in the new. When God would specially blesse the people of Irael, he scattered the Levites among the other tribes, that the Law myght bee taught in all the coastes of Jewry. When Christ would bring into the world the light of the Gospel, he sent forth hys Apostles to preach vnto euery creature. In the

The safe-
garde of a
Prince is
true obe-
dience to
God.

Numc. 3

A Sermon preached

Ex. 25. 19.

Exod. 28

33. 34. 35.

Ex. 28. 30

Ex. 28. 36

old law God signified by many outward tokens, how necessary the Priesthood was for the instruction of his people, and what Priests he requyred. The stauers wer alwaies in the rings of the Arke, the laumpe ever burning, to shew that the Priests should alwaies declare the wyll of God vnto hys people, and offer by the sweete incense of continual prayer. On the neather end of the robe of the Ephod, were bells alway sounding, to teach that the Priest should be ever heard whersoener he did go, and shewe hym selfe a Messenger of the Lorde of hostes. In the breast plate he had Urim & Thumim, two lyuely presentations of Gods presence, to be witnessses vnto the Priest of hys knowledge and righteousnes. In the plate of gold vpon hys forehead was engrauen in great golden letters, holynesse vnto the Lord: to testifie hys vpryght lye and conuerlation. God forbade any straunger to enter in among them, except hee were circumcised in hart. And of the Children of Aaron, if any had faultered in his ministrye, he should by no repentance be receiued againe to the Priesthood. Thys was the care that God had then of hys Priesthood, that he might keepe in holynes all the children of Israel.

1. Re. 2. 25

2. Croni.

18. 78.

This is the care that we must haue of our Ministrye, if we wyll haue the Gospell of Christ to grow. This care was greatest vnto the godlye Rulers and Princes of Israell, to the ende they might keepe the sanctuary vndefiled. This care must be greatest in those that be Christian Magistrates, if they loue Gods glorie, and the increase of his Gospell. Thus did king Salomon in the beginning of his raigne, when he put downe Athathar, and made Sadoc hys Priest. Thus dyd Ierosaphat, when to refozme religion he sent forth

before the Queenes Maiesty.

Leuites into the coastes of Israel. Thus dyd
 Ezechias at the entraunce of his kingdome, when
 this was his first care, how the Leuites might be
 provided for. But of all other, Moyses who had
 receiued the commaundement of God hym selfe,
 as appeareth did especiall ye see what was the ne-
 cessitye of the Minister. In the 33. of Deutero-
 nomie, a litle before his death, thus he maketh his
 prayer: Let thy Vrim & Thumim be vvyth
 thy holy one, vvhom thou diddest proue in
 Masah, and dydst cause hym to serue at the
 vvaters of Meribah, who said vnto his father
 & to his mother: I haue not seene them, nei-
 ther knoweth he his brethren, nor yet hys
 own children, but they obserued thy vvord,
 and kept thy couenaunt. They shal teach
 Iacob thy iudgementes, and Israell thy law.
 They shall put insense before thy face, and
 burnt offering vpō thy aulter. Blesse O Lord
 his substaunce, and accept the vvorke of his
 hands. Smite through the loynes of thē that
 rise vp agaynst hym, and of them that hate
 hym, that they rise not vp againe. Marke I
 beseeche you, both his great care how the Leuites
 might prosper, and his notable discribing of them,
 what manner of men they shall be. First he pray-
 eth that true knowledge and vnderstanding be ne-
 uer remoued from them: their affection towards
 Gods Sanctuarie maye be such, that neither fa-
 ther nor mother, wyfe nor chyldren do keepe them
 backe from obedience to the lawe and couenaunt.
 O that our Ministers were such as Moyses prayed
 for

2. Re. 18. 1
 2. Cloni.
 29. 4. 5. 6
 7. &c.
 Deute. 33
 8. 9. 10. 11.

A Sermon preached

for. Then no doubt God would blesse them according to their request, and confound their adulteraries that rise vp against them. And here also mark his great zeale for their prosperitie. He was the pacientest man, and had the mildest nature of all the people of Israel: yet could he not suppress hys good and great affection, but brake out into these wordes: Smite therow the loynes of them that rise vp agaynst hym, and of them that hate him, that they rise not vp again. O Lord, if Moyses had lyued in our dayes, and seene this adulterous generatio that so spoileth the Leuits, how would his zeale haue bene inflamed agaynst them? He would haue cryed out as good Nehemias cryed: Plague them O Lord, that defile thy Priesthood. And good were it for these synfull men, that God would send his plagues vpon them, while yet they haue time to repent. Now we want a Moyses to pray for their punishment, for they sleepe in their synnes: and God I feare hath reserved them to a greater punishment. The Lord graunt vs grace to remember the latter end, and now looke while it is yet time, to the good order of the Ministerie. When God promised to establish his mercies with his church, he promised thus, as the greatest token of hys love: I wyll geue you Pastors according to my hart, that I shall feede you with knowledge and vnderstanding. When he would haue them haue sure hope that hee was their God, and they were hys people, he sayd he would geue them Leuites that should teach his people, the difference betwene the holy, and prophane, betwene the vncleane, and the cleane: he promised them this as a perpetuall covenant.

Nehemi.
6. 14. cap.
13. 29. 30.

Iere. 3. 15.

before the Queenes Maieſty.

menant: The lyps of the Prielt ſhall keepe Mala. 2. 9
knowledge, and they ſhall ſeek the Lawe
from his mouth: For hee is the Meſſenger
of the Lord of hoſtes. And this was the charge
that God gaue ſtraightly vnto the Prieſthoode:
That they ſhould tell his people of their Eſay. 58. 1
ſyns, and the houſe of Iacob their offences.

A miſerable common wealth it muſt needes bee,
and far ſeperated from God and his mercies, that
hath blynde leaders, who cannot leade the ſelues.
Who ſo feareth the Lord wyll ſurely looke vnto
it, that he mayntaine no ſuch offences wythin hys
kyngdome, nor nourish any ſuch ſores in the body
of his country. If a man be once called to the mi-
niſterie, let him attend vpon hys flocke, and feede
them as his duty bindeth hym, with the foode of
lyfe, or let him be remoued. Chriſt ſayd: Paſce, Iohn. 21.
paſce, paſce, feede, feede, feede. This charge 16. 17. 18.
hee hath geuen, euen as we loue hym, ſo to ſee
it executed. Say what we wil ſay, and the more
we ſay it, the more impudently we ſhall lye, if we
ſay we loue him, while we keepe not his coman-
dements. Would to God we were wiſe to vnder-
ſtand it. Chriſt ſayd they are the ſalt of the earth,
and what ſhall be done with them, if they can ſea-
ſon nothing? Chriſt ſayd, they are the light of the
world: and what heape of miſeries ſhal they bring
with them, if they them ſelues be darke? Chriſt
ſayd, they be the watchmen: and what caſe ſhall
the City be in, if they do nothing but ſleepe, and be-
light in ſleeping? Who ſeeth not theſe incurable
ſickneſſes, that can ſee any thyng? They are the
Paſtors, & how hungry muſt the flocke be, when
they haue no foode to geue them? They are the
C. j. teachers,

1. Pet. 5. 2

John. 21.
16. 17. 18.

Mat. 5. 13

A Sermon preached

teachers: and how great is the ignorance, where they themselves knowe nothing? They are the Euangelistes or Messengers of glad tidings: how little hope haue they, and what slender sayth, whose Messengers cannot tell what the Lords sayth?

The Lord enlarge within your Maiestye, the bowels of mercy, that you may once haue pity vpon your poore Subiectes. This cogitation made Dauid say to Timothy, a paynfull Father vnto a carefull Child: I charge thee before God, & before the Lord Iesus Christ, that shal iudge the quicke and dead at his appearaunce, and in his kingdome: preach the word, be instant, in season, and out of season: reprove, rebuke, exhort, &c. Of all miseries wherof the Church is greued, none is greater then this: that her Ministers be ignorant, and can say nothing, what could Jeroboam do more then this, to strengthen all his Idolatry, then to make him Priests of the lowest of the people? what could haue made Asa (being otherwise religious) so soone to haue turned away from the seruice of God, sauing onely he suffered his people to be without a Priest, whych could teach them the word of God? what plague did God threaten greater against a rebellious people, then that he would take from them their true Prophets? When were the peoples syns so ripe to procure vengeance, as when their Preachers were bittie Dogs, & could not barche? And what I beseech you is our conditiō better? Or what be many Ministers of our tyme and Country, other then bittie Dogs? Surely, as Thjah sayd of the people of Israel, so we may say of our Ministers: haue we not made vs Priests lyke the people of our

1. Timo.
1.2.

1. Re. 13.33

2. Croni.
15.8.

Esay. 3.2.
Esa. 56.10

1. Croni.
13.9.

before the Queenes Maieſty.

our Countrey? Who ſo euer commeth to confe-
crate wth a young Bullocke, and ſeuē Rans,
the ſame may be a Prieſt for them & are no Gods.
And ſo ſurely if we ſerued Baal, a great number
of our Prieſts at this day were tollerable. But
if we ſerue the Lord, what do they with that func-
tion they cannot ſay of? Let them returne againe
to their olde occupation. And yet thys is but one
euyl: and if it were reformed, yet much ſtyll were
amysse. If I would declare vnto your Maieſty
all the great abuſes that are in our Miniſterye, I
ſhould leade you along in the ſpिरite, as God dyd
the Prophet Ezechiel: & after manye intollerable
euyls, yet I ſhall ſay ſtyll vnto you, beholde you
ſhall ſee no abominations then theſe.

Ezech. 8. 3,
4. 5. &c.

I would firſt lead you to your Benefices, and
behold ſome are defiled with improprietations, ſome
with ſequeſtrations, ſome loaden wth penſions, ſome
robbed of their comodities. And yet behold more
abominations then theſe. Look after thys vpon
your Patronages, and loe ſome are ſelling their be-
nefices, ſome farming them, ſome keepe them for
their Childzen, ſome geue them to Boyes, ſome to
ſeruing men, a very fewe ſeeke after learned Pa-
ſtors. And yet you ſhall ſee more abominations
then theſe. Look vpon your Miniſtery, and ther
are ſome of one occupation, ſome of another, ſome
ſhake bucklers, ſome Ruſſians, ſome Hawkers &
Hunters, ſome Dicers and Carders, ſome blynde
guides, and cannot ſee, ſome dam Dogs and wyll
not bareke. And yet a thouſande moe iniquities
haue now couered the Prieſthod. And yet you in
the meane while that al theſe whoredomes are cō-
mitted, you at whoſe handes God wyll requyre it,
you ſyt ſtyll and are careles, let men do as they liſt.
It toucheth not belike your common wealth, and

E. 9.

therfore

A Sermon preached

therfore you are so well contented to let all alone. The Lord encrease the giftes of his holy spirite in you, that from sayth to sayth you may growe continually, til \& you be zealous as good king David, to worke his wyll. If you know not how to reforme this, or haue so little counsell (as mans hart is blinded) that you can deuise no way, aske counsell at the mouth of the Lord, and his holpe wyll shall be reuealed vnto you.

Esd. 9.2.

To reforme euil Patrones, your Maiesty must strengthen your lawes, that they may rule as well hye as low. As Esdras sayd once, so may I saye now: The hands of the Princes and Rulers are chiefe in this trespass. If you wyll haue it amended, you must provide so that the highest may be a frayde to offende. To keepe backe the ignoraunt from the Ministrye, whom God hath not called to such a function, take awaye your authoritie from the Bishops, let them not thus at their pleasure make Ministers in their Closet, whomsoever it please them. To stop the inconueniences that grow in the ministry by other, who say they are learned and can preach, and yet do not, that are as I said dunn Dogs, and wyll not barche, brydle at the least their greedy appetites, pull out of their mouthes these poysoned bones, that they so greedely gnaw vpon. Take away Dispensations, Pluralities, Cotquots, Nonresidences, and such other synnes. Pull downe the court of Faculties, the Mother and Nurce of all such abominations. I tell you this before God, that quycheneth all things, & before our Lord Iesus Christ, \& shall iudge the quicke and the dead, in his appearaunce, and in his kingdome: amend these horrible abuses, and the Lord is on your right hand, you shall not be remoued for ever. Let these thinges alone,
and

before the Queenes Maiesty.

and God is a righteous God, he wyll one day call you to your reckning. The God of al glory open your eyes to see hys hys kyngdome, and enflame your hart to desire it.

The third thing that I saye in this place was to be noted, was of Dauid him selfe, how faithfully he executed that wherunto he was called. The Prophet sayth, He fed them in the sincerity of hys hart, and guided them wyth the discretion of hys handes. An excellent vertus, and meete for kyng Dauid, that was a man accorpyng to the hart of God. We knew that obedience was better then sacrifice: and that Gods people were neuer better ruled, the whē their Princes brought into captiuitie their own vnderstanding, and in simplicity of hart were obedient onely to the wisdom of God. We had to good experience of his own wisdom, and had tryed it often howe it made hym to rebell: therfore to please God effectually, he walked in his simplicity. O that our Christia Princes had so great measure of Gods holy spirit: how many and greuous burthens should then be taken from vs, that nowe Christian eyes and eares can hardely beholde and heare: Howe manye synnes should be extinct and buried, that now bayne polycie doth mayntayne and strengthen: The tyme is past, and I wyll say no more.

The God of all mercy, and Father of all consolation, inspire our harts with wysdome, that we may walke before God in our owne simplicity. That what hys holy word hath spoken, we maye humbly heare, and reason not agaynst it, because of our common wealth. Then shall we end these short and euill dayes wyth gladnes. And when Christ shall appere in glory and maiesty to iudge the

A Sermon preached

the quicke and dead, we shall stande on the ryght
hande, in the number of hys Elect, and heare
that last and happiest sentence that neuer shall be
called backe agayne: Come ye blessed of my
Father, and possesse the kyngdome which
is prepared for you, from the beginnyng of
the world. The which time the Lord bring ha-
stely vpon vs, euen for hys Honnes sake Iesus
Christ our Saviour: to whom wth the ho-
ly Ghost, three persons and one God be
all honour, and glorie both
now and euer.

Amen.

And now I praye you
to be readye to receiue
the word of God with
a pure heart and
a good conscience
and without any
double mindedness
that ye maye
be blessed and
happy in all
ye do.

For the foules of the ayre
and the beasts of the field
and the fishes of the sea
they all haue their
portion of food
and they are satisfied
with their food
and they are not
troubled with
any thing.

But what shall we
doe? We haue
no portion of food
and we are not
satisfied with
our food. We
are troubled with
many things.
We are troubled
with the law of
God. We are
troubled with
the conscience.
We are troubled
with the world.
We are troubled
with the flesh.
We are troubled
with the devil.
We are troubled
with all these
things.

THREE CHRIS- TIAN SERMONS,

made by *Lodouike Lauatere*, Minister of
Zuricke in Heluetia, of *Famine and*
Dearth of Victuals :

*And translated into English, as being ve-
rie fit for this time of our Dearth:*

By *W. Barlow* Bachelor in
Diuinitie.

*Who can cause to cease the bottles of heauen?
Iob.38.37, euen he that saith to the smal raine,
and to the showers of his power, Be vpon the
earth, Iob.37.6.*

*He called for a Dearth vpon the land, and brake
the staffe and prouision of bread, Psal.105.16.
euen for the wickednesse of them that dwell
therein. Psal.107.34.*

L O N D O N
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